

# **A Biography of The Prophet of Islam**

**In the Light of the Original Sources**  
**An Analytical Study**

**Volume 1**

by

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## Publisher's Note

Darussalam feels proud to present another book on the life of the Prophet ﷺ. He was the most outstanding person that the world has seen. He was a religious guide, a social and moral reformer, a political visionary, a military general, and an administrator who founded a state, built a nation and established a dynamic society to usher in a new philosophy of human thought, action and behavior. Moreover, he accomplished all these in a short period of only twenty-three years. There is no human in history who contributed to humanity so much in such diverse fields, as did the Prophet ﷺ.

Although there have been other Prophets in the past who contributed their share to the world, but as they were sent to particular nations or geographical regions, we find no traces of them as regards details of their lives and teachings, the time and place of their birth, and details about the exact impact they produced on the human society. This is not the case with the Prophet ﷺ. We know about his birth, childhood, the latter days until he got married, the beginning of his mission, the difficulties he faced, his migration, his success, have all been fully and accurately documented and preserved for the rest of the time.

Today, after more than 1400 years, details of the life, manners, actions and teachings of the Prophet ﷺ are available without any loss, alteration or modification. They offer the same light for treating the many ills of our times as in the past, but in fact acquire greater importance in view of new dimensions to human suffering because of the wrong policies of those countries that consider themselves above the Law. The United Nations and other bodies that were set up to secure the rights of the wronged are being manipulated to oppress weaker nations, resulting in untold sufferings, and desperate acts on the part of the victims.

The Prophet ﷺ had also made a body to secure the rights of the oppressed, but it was not a window dressing. It was a grand success for the honesty behind it. In the words of Prof. Hurgonje, "The League of Nations founded by Prophet of Islam put the principle of

international unity of human brotherhood on such universal foundations as to show candle to other nations. The fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of the League of Nations." George Bernard Shaw said, "If Muhammad were alive today, he would succeed in solving all those problems which threaten to destroy human civilization in our times."

Let us study the life of the Prophet ﷺ whose teachings and examples can change our lives, our thinking, our behavior and the whole world for the better. He is truly a Blessing for Mankind. May Allāh shower His blessings on him!

Abdul-Malik Mujahid  
General Manager  
Darussalam

## Translator's Note

Historical personalities fade with time. But this is not true of the Prophet of Islam, on whom be peace. Our own times are witnessing a renewed interest in him, his character and his message. Written both by Muslims as well as non-Muslims, books continue to appear on him at a regular pace.

The work at hand is one of the most comprehensive ones of our times. It stands out in a few ways. First, every detail has been traced back to the original sources. Second, events of the Prophet's life have been related to modern times and lessons drawn for the benefit of those who happen to face similar situations in their struggle to spread the Islamic faith. The author's complete objectivity could be cited as another outstanding characteristic of the book. In contrast with the Western method - of judging a personality they struggle to come to terms with - Dr. Mahdi Rizqullah Ahmad meticulously chronicles the life as preserved by the earliest authorities, and leaves the reader to make his own judgment.

Except for the author's foreword, which has been considerably reduced in size, and which introduces source books and authors, the rest of the book has been translated in full. Subsequent to the publication of the work in Arabic (called, *As-Sirah An-Nabawiyyah, fi Daw Al-Masādir Al-Asliyyah, Dirāsah Tahliliyyah*, Faisal Foundation, Riyadh, 1992), the author has continued to work and has produced some 56 pages of fresh material to be added to future publications. These pages, still in manuscript form, have been incorporated in this translation.

A word about the equivalents to the technical terms used by *Hadith* scholars is perhaps in order. To allow for fluency, I have substituted Arabic terms with words closest in English, not unaware that sometimes they can be misleading. For example, to render a *Da'if Hadith* as a 'weak report' is far from satisfactory. The term *Da'if* needs a lengthy definition. Not every *Da'if* report is untrustworthy.



# History of Makkah

## Establishment of the City and its Development

Ibrāhim ؑ migrated from Iraq to Shām, then from there to Egypt carrying with him the message of One God.<sup>31</sup> He was accompanied by his wife Sarah. She happened to be a beautiful woman. Now, it was the custom of the Egyptian ruler of the time that he took away every beautiful woman for himself. But Allāh (ﷻ) willed that he should not succeed with Sarah, rather, she should return from him with a slave-girl to serve her. That was Hagar, Isma'il's mother.<sup>32</sup>

Sarah herself happened to be sterile. Moreover, Ibrāhim ؑ was getting old and his hair was turning gray. So she decided to gift the maid to him so that he could marry her in the hope that Allāh will bestow him progeny through her. Allāh willed that Hagar should bear him the first son. He named him Ismā'il.<sup>33</sup>

Nevertheless, once Hagar had given birth to Ismā'il, Sarah was led to jealousy and vowed that she would cut her up into three

<sup>31</sup> See Verse 120 of *Surat An-Nahl*: "Ibrāhim was indeed a model, devoted to Allāh, (a man) of pure faith, and not (at all) of the idolaters." His story of encounter with the idols and the pagans of his time is well-known. The *Qur'ān* spoke of it in several places, e.g., *Al-An'ām* (73-73), *Al-Anbiya'* (51-70), *Maryam* (46-48), *Al-Baqarah* (258-260) and *At-Tawbah* (26). As for his story of *Tawhid* in Makkah, see it in *Surat Ibrāhim* in Verses 37, 99-111 and in *As-Sāffāt* 102.

<sup>32</sup> See *Al-Bukhārī/Al-Fath* (13/134-135/H. 3358). See the details of her story in Ibn Hajar's commentary on this *Hadith*, pp. 134-137.

<sup>33</sup> See the report as a narrative of Ibn 'Abdul-Hakam: *Futūh Misr*, p. 12, through a Weak (*Da'if*) chain; and Azruqi: *Akhbār Makkah* (1/54). However Azruqi's chain is also *Da'if*.

pieces.<sup>34</sup> So Hagar fled with her husband. She tied to her waist a loin cloth that dangled at the rear wiping out her footprints. Ibrāhim led her and her child to a place known as Doha, close to where the Sacred House is, under a tree a little above the Zamzam spring. There was no Makkah then and no inhabitants.<sup>35</sup> There was no water either. He left with her a small sack containing some dates and a waterskin filled with water. As Ibrāhim turned to leave, Hagar followed him. She asked, "Where are you going, leaving us in this deserted place?" She repeated the question several times but he wouldn't turn to her. Finally she asked, "Has Allāh ordered you to do this?" He replied, "Yes." She said, "Then, surely He will not abandon us," and returned. Ibrāhim عليه السلام continued until when he was at mountain path, from where he couldn't be seen, he turned toward the place and prayed:

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ الْمُحَرَّمِ رَبَّنَا  
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعَدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الشَّجَرِ  
لَعَلَّهُمْ يَشْكُرُونَ﴾

"O our Lord. I have settled my progeny in an uncultivable valley near Your House, that they may, O our Lord, establish Your worship. So induce some people's hearts to incline to them, and provide them with fruits so that they may give thanks."<sup>36</sup>

It wasn't too long before the water was exhausted. Both Hagar and her child were thirsty. It was especially painful for her to see the infant writhe his limbs in suffering. She climbed the nearest hill called Safa to see if she could spot someone. Not finding anyone, she lifted her robe a little and ran down across the length of the valley to climb another hill called Marwah to see if she could find a living soul. She didn't find anyone and ran between the hills several times.

<sup>34</sup> Ibn Hajar: *Al-Fath* (13/141/explanation of H. 3364).

<sup>35</sup> Azruqi narrated (*Akhhār Makkah*, 1/54) through a Weak (*Da'if*) chain, that the 'Amāliq (a tribe in those days having big and strong bodies) used to live outside of it.

<sup>36</sup> See Verse 37 of *Surat Ibrāhim*.

(This, Prophet Muhammad ﷺ has told us is the origin of the *Sa'i* ritual in *Hajj* and *'Umrah*.) At the end of the seventh round, Jibril عليه السلام came down. He used either his heel or wing to locate the source of the Zamzam spring and dug until water began to sprout forth. Hagar hedged the springing water with some sand all around (in order not to let it flow off). As the level arose, she cupped her hands to collect it in her waterskin. The water kept coming up steadily. [The Prophet ﷺ commented, "May Allāh show mercy to Ismā'il's mother. Had she left it to itself (it would have continued to flow)." Or he said, "Had she not scooped, Zamzam would have been a sweet running spring."]<sup>37</sup> She drank from it and continued to nurse her child. The angel told her, "Do not be afraid of at being abandoned. This is the House of the Lord. This child and his father will build it. Allāh does not abandon His slaves."

While she held to the place, one of the families of Jurhum tribe originating from the Qahtān of the Yemen happened to pass by. Discovering that water was available there, they sought her permission to settle down. She placed the condition that the spring will remain her property (although they could draw from it). They agreed and later sent for the rest of the tribe to come and join them. Hagar's child grew into a handsome young man. He had learnt Arabic from the tribe. He pleased them and as he grew up into manhood, they gave him one of their girls in marriage.<sup>38</sup>

Ibrāhim عليه السلام visited them several times. Once he visited when Hagar was dead. Ismā'il عليه السلام wasn't around. His wife told him that he had gone out for an errand. When Ibrāhim asked her about how they managed to live, she began to complain of the hardship they faced. He left the message with her that when Ismā'il returned, she was to convey him his greetings and tell him to change the threshold of his house. When Ismā'il عليه السلام returned, his wife told him what had happened. From the details of the account he knew that it was his

<sup>37</sup> In a Bukhārī's transmission he said, "May Allāh show mercy to Ismā'il's mother, had not she been hasty, it would have been a spring."

<sup>38</sup> It is said that his first wife was from the 'Amāliq. See Ibn Kathir: *Al Bidāyah wan-Nihāyah* (1/209).

relayed his voice to every living being and everyone who was destined to perform *Hajj*—until the Day of Judgment. And they replied, “At your service O Lord, at your service.”<sup>44</sup>

Ibrāhīm and Ismā’il supplicated to their Lord in the words of the Qur’ān:

﴿رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

“O our Lord, send among them a Messenger from them to recite to them Your revelations, teach them the Book and the Wisdom, and purify them. Surely, You are the Most Powerful, the Most Wise.”<sup>45</sup>

Tabari<sup>46</sup> has said that this supplication was made especially for our Prophet Muhammad ﷺ. The Prophet ﷺ used to say, “I am the answer to the supplication of Ibrāhīm and the glad tiding pronounced by ‘Isa.”

Ismā’il ﷺ continued to live next to the Sacred House, by the side of his in-laws, the Jurhum among whom he had married, until Allāh commissioned him as a Messenger to them and those living in the Hijāz belt of the tribe of ‘Amāliq and those of the Yemen.<sup>47</sup> Allāh said:

﴿وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ٥٤﴾

“And recall in the Book Ismā’il. He was a truthful person and, a Messenger and a Prophet.”<sup>48</sup>

<sup>44</sup> See *Tafsir Ibn Kathir* (5/410), it being what Ibn ‘Abbās, Mujāhid, ‘Ikrimah, Ibn Jubayr and others of the *Salaf* reported. Ibn Jarir brought it in (17/106-107), as also Ibn Abu Hātim, in detail, as said Ibn Kathir.

<sup>45</sup> *Surat Al-Baqarah*: 129. See its commentary in *Tabari* (3/82-88/Shākir)

<sup>46</sup> *At-Tafsir* (3/82/Shākir). Ahmad also narrated it in *Musnad* (4/127-128) and Hākim in *Al-Mustadrak* (2/616-617) with the same chain as Ahmad adding: “Sound (*Sahih*), on the conditions set by Muslim.” Dhahabi agreed with him. I might add that its chain is Good (*Hasan*) because it is through Ibn Ishāq who was a *Mudallas* (dropped the immediate narrator above him).

<sup>47</sup> Ibn Kathir, *Al-Bidāyah* (1/209), without a chain and hence Weak (*Da’if*).

<sup>48</sup> *Surat Maryam*: 54. Also see some more material on his prophethood in, e.g. *Al-Baqarah*: 136, *An-Nisa’*: 163.

He fathered 12 sons. Their names have been given by Ibn Ishāq from whom Ibn Kathir quotes.<sup>49</sup> The first two were Nābit and Qaydhār. Nābit was the one who was chosen to be the forefather of him who was raised in answer to the call of Ibrāhīm and Ismā’il (i.e., our Prophet ﷺ). However, the golden chain between Nābit and ‘Adnān is lost. There were six of them in the chain. They all lived in Makkah. Yet, their names are not known. Nevertheless, the Prophet ﷺ specifically said that he was born in the line of ‘Adnān. Beyond ‘Adnān, there are several opinions about the identities.<sup>50</sup>

When Ismā’il ﷺ died, he was buried in the Hijr area by the side of his mother’s grave. It is said that he lived for 137 years. All those who lived in the Hijāz belt affiliated themselves either to Nābit or Qaydhār.<sup>51</sup>

It might also be pointed out here that the Ibrāhīmīc period is considered to be 1900 years before the appearance of Jesus ﷺ.<sup>52</sup>

## Constructions of the Ka‘bah

The first construction is said to have been accomplished by the angels as stated by Azruqi.<sup>53</sup>

The second construction was at the hands of Adam as reported by Bayhaqi<sup>54</sup> and others.<sup>55</sup>

<sup>49</sup> *Al-Bidāyah* (1/208), without a chain and hence Weak (*Da’if*).

<sup>50</sup> See various opinions in this regard with Ibn ‘Asākir: *Tārikh Dimashq*, pp. 36-53, Dhahabi: *Siratun-Nabawiyah*, pp. 18-22.

<sup>51</sup> Ibn Kathir: *Al-Bidāyah* (1/210), regarding the mention of Arabs, and (2/171-271) about the history of Makkah.

<sup>52</sup> See Ahmad Susah: *Al-‘Arab wa-Yahud fit-Tārikh*, Dimashq 1973, p. 232, and Muhammad Hasan Shirāb, *Al-Ma‘alimul-Athirah fis-Sunnah was-Sirah*, p. 61.

<sup>53</sup> *Akhbār Makkah* (1/2). Also see Suhayli: *Ar-Rawd* (1/222-23) Ibn Hajar: *Al-Fath* (13/144), Bayhaqi: *Ad-Dalā’il* (2/44).

<sup>54</sup> *Dalā’il An-Nubuwwah* (2/45); Ibn Hajar: *Al-Fath* (13/144)

<sup>55</sup> See in this regard *As-Siratush-Shāmiyah* (1/171). Shāmi said, “Ibn Abu Hātim, Ibn Jarir and Tabarāni recorded it, with broken chain as well as Azruqi, Abu Shaykh in *Al-‘Azamah*, Ibn ‘Asākir through Ibn ‘Abbās. And,



them. At that time the House was on a hill overlooking the area around. Until Ibrāhim's construction, angels and the previous Prophets were aware of the existence of the sacred spot there.

As for reports asserting that the construction had been done earlier, well, so far as their line of transmission is concerned, they do not go beyond a Companion or a Follower. These reports have been carried by historians such as Azruqi and Fākihi, or those commentators of the Qur'ān who are not very particular about the authenticity of reports, in contrast to the *Hadith* scholars who take greater care about the chain of narration. Hence Ibn Kathir's statement is worth keeping in mind that no trustworthy report has come down to us from the Prophet ﷺ to the effect that the House had already been built before Ibrāhim عليه السلام.

Nonetheless, Ibn Shahbah<sup>68</sup> adds to Ibn Kathir's statement the following: "This statement does not contradict the report that there hasn't been a Prophet but who performed pilgrimage to the House." Abu Ya'la has a report in his collection narrated by Ibn 'Abbās ؓ that the Prophet ﷺ performed his *Hajj*. When he arrived in the 'Asfān valley, he asked, "O Abu Bakr, what valley is this?" Abu Bakr ؓ replied that it was the 'Asfān valley. The Prophet said, 'Nūh, Hūd and Ibrāhim have passed by this valley on their red camels led by coiled halters, wearing a lower garment and an upper striped cloak. They had come to perform the pilgrimage of the Ancient House.' *Musnad Ahmad* has another report from Ibn 'Abbās ؓ who said that when the Prophet ﷺ passed by the 'Asfān valley during the pilgrimage, he asked, "Abu Bakr, what valley is this?" He told him that it was the 'Asfān valley. The Prophet ﷺ said, "Hūd and Sālih passed by this valley on red camels, coiled halters, wearing lower garments and striped cloaks, uttering the supplicatory words of pilgrimage of the Ancient House." The report is of Good (*Hasan*) status. It may also be pointed out that pilgrimage does not necessarily require a constructed house. It is enough if the spot is known and identified.<sup>69</sup>

<sup>68</sup> *As-Siratun-Nabawiyah fi Daw'il-Qur'ān was-Sunnah* (1/126).

<sup>69</sup> Ibn Kathir: *Al-Bidāyah* (1/...)

### Ibn Zubayr's Construction

When Ibn Zubayr ؓ decided to reconstruct the Ka'bah, the people brought down the walls right up to the ground level. They constructed temporary posts all around and tied a cloth thereunto. When they began the work, they added in length those six feet that the Quraysh had decreased because they had run short of construction material. They maintained the height as 10 feet, placing two doors in the eastern and western walls—one for entry and the other for exit. They did this following the Prophet's desire reported by 'Āishah ؓ: "If not for your people so close to the pre-Islamic times, I would have demolished the Ka'bah, added to it what was removed, brought down the door to ground level, placing two of them, one for entry at the east side and another for exit at the west side. If I did that, I would have rendered it back to the Ibrāhimi design." (*Sahihayn*).

Azruqi<sup>70</sup> has stated that the height of the Ibrāhimi construction was 9 feet; the length 32 feet and width 22 feet. It was without a roof. Suhayli<sup>71</sup> states that "the height was 9 feet from the Isma'ili times, over which the Quraysh had added 9 to make it 18 feet. It was they who had lifted the door requiring a ladder for entry through it. The first to add a lock to the door was Tubba'. In any case, when Ibn Zubayr built it, he added another 9 feet to the height making it 27 feet. That is how it remains to this day."

As for Masjidul-Harām, in the beginning it didn't have surrounding walls. Rather, it had residential quarters all around. When 'Umar bin Khattāb ؓ saw that the houses were constricting the pilgrims, he purchased the houses around and expanded the area. He also added a boundary wall roughly of a man's height, placing lamps on top. During the time of 'Uthmān ؓ it was once again felt that the buildings around were constricting the space for the pilgrims. So, he too purchased the properties around and expanded the Haram area. Ibn Zubayr ؓ did the same during his time.

<sup>70</sup> *Tārīkh Makkah* (1/64). Also see Zarkashi: *I'lāmus-Sājid* (p.46) and Ibn Hajar: *Al-Fath* (13/149).

<sup>71</sup> *Ar-Rawdul-Unuf* (1/221).

# The Arabian Peninsula

## The Political Situation

### Yemen

The oldest of the Arab peoples known to have inhabited Yemen are the Sabeans (inhabitants of Sheba). They find mention in the Qur'ān also. The peak of their civilization and power seems to have been in the 1100 BC. By 300 CE, the Himyar tribe seems to have overpowered them. With that Yemen began to suffer decline and the Qahtani tribes started to migrate from there to various other places.

Two hundred and seventy years before the entry of Islam, Yemen was the subject of continuous internal wars and turmoil, allowing foreigners to take a foothold in the lands. First, the Romans entered into Aden, and with their help, the Abyssinians were able to extend their influence for the first time in the year 340 CE. They had profited from the quarrels between the two tribes Hamdān and Himyar. Their occupation lasted until 378 CE. After that the land enjoyed some respite. But then Allāh struck them with the calamity of the great floods known as the 'Arim floods. That happened either in 450 or 451 CE. With that the Ma'ārib dam, which was a means of welfare and affluence for them,<sup>83</sup> was swept away. These events were the result of their rebellion against Allāh. These are His ways with those who deviate.

In the year 523 CE, their king Dhu Nuwās launched a campaign to force Christians to abandon their religion. When they resisted, he ordered ditches to be dug, got them filled with fire and then got the

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<sup>83</sup> See Ya'qubi: *At-Tārikh* (1/205)

Christians cast into them. It is about them that Allāh (ﷻ) spoke in *Surat Al-Buruj* saying:

﴿قُلْ أَصْحَابُ الْأَخْذُودِ ۙ النَّارِ ذَاتِ الْوُوقُودِ ۙ﴾

“Destroyed be the people of the Ditch ...”<sup>84</sup>

That prompted the Romans to persuade the Abyssinians to occupy Yemen a second time. It happened under the leadership of Aryāt in the year 525 CE. He remained the ruler of Yemen until one of his commanders Abrahah seized power from him. The latter was officially declared ruler of Yemen after he managed to win the approval of the Abyssinian king. It was Abrahah who took up the campaign to destroy the Ka’bah. But Allāh prevented him with His Power. The Qur’anic chapter entitled *The Elephant* speaks of this episode.

The people of Yemen sought and obtained the help of the Iranians to push out the Abyssinians in the year 575 BC. Ma’dikarib bin Sayf bin Yazan Himyari played the leading role and so the Persians declared him king. However, some Abyssinian slaves who were left in the retinue assassinated him. With his death, his family lost the rule and the Persian emperor appointed a Persian governor of San’a, declaring the Yemen<sup>85</sup> an Iranian province. The last of such governors was Bāzān, the one who embraced Islam in the seventh *Hijrah* year, or 628 CE.<sup>86</sup> With that the Persian hold over the Yemen was lost for good.

<sup>84</sup> *Surat Al-Buruj*: 4-8. Ya’qubi has recorded a part of the story in his *Tārikh* (1/119).

<sup>85</sup> See Ya’qubi (1/200) and Dr. Muhammad Jamāluddīn Surūr: *Qiyāmud-Dawlatil-‘Arabiyyah fī Hayāt Muhammad*, pp. 25-31; *Rahiqul-Makhtum*, pp. 28-30. The writer of this last work took it from *Tafhimul-Qur’ān* (4/195-198) and *Tārikh Ardul-Qur’ānul-Karīm* (1/133 and what follows) adding, “There are great differences between the history books with regard to the date. Some have said about these details that these are ‘tales of the ancients.’ See *Al-Bidāyah* (1/174-198) all of them through Ibn Ishāq, except for a few that are not through him. Further, they are either Suspended (*Mu’allaq*), Interrupted (*Munqati’*) or Disconnected (*Mursal*). Of course, what is proven by the Qur’ān there is no second opinion to it.

<sup>86</sup> Ibn Sa’d: *At-Tabaqātul-Kubrā* (1/260), through his mentor Wāqidi who was Abandoned (*Matruk*) in *Hadith*; Tabari: *At-Tārikh* (2/656), as also a narration of Wāqidi.

## The Hira Kingdom

The Persians had ruled Iraq and its surrounding areas since the time of Chosroes the Great (557-529 BC). Then they were invaded by Alexander the Macedonian in the year 326 BC. Anarchy reigned till 320 BC. During these years the Qahtānis migrated and occupied a part of the fertile lower lands. They were followed by the ‘Adnāni tribes. The two however clashed and the former pushed on to occupy the Euphrates basin.

Ardshir, the founder of the Sassanid rule in the year 226 BC, organized the Persians and got better of the Arabs living on the borders of their kingdom. This was the reason why Qudā’ah (tribe) migrated from there to Shām. The people of Hira and Anbar however submitted to the rule. Nevertheless, finding it difficult to control this region from the capital, the Persians appointed one of their men, Jadhimah Waddah, governor, helping him out with some Persian militia. This was to keep the Romans and Arab Syrians in check. The latter had been similarly placed by the Romans (in order to keep the Persians in check). Of the rulers of Hira, the most famous was Nu’mān bin Mundhir. He is the one who rebelled against the Persians, fought against them at Dhi Qār and defeated them. This happened after the birth of the Prophet (ﷺ). It is said that it was the first time that the Arabs overcame the non-Arabs.<sup>87</sup> The Prophet (ﷺ) is reported to have said, “This was the first time that the Arabs were able to wrench justice from the non-Arabs, and they were helped because of me.”<sup>88</sup>

## The Syrian Kingdom

The period during which waves of Arab tribes migrated to Shām, the innermost families of Qudā’ah went over to Syrian plains to take up inhabitation there. These were of the Banu Sulayh bin

<sup>87</sup> See Ibn Athir: *Al-Kāmil fī-Tārikh* (1/171-174), Ya’qubi: *At-Tārikh* (1/214-215) all the chains are Weak (*Da’if*).

<sup>88</sup> Tabari: *At-Tārikh* (2/193), without a chain. See the whole story in Ya’qubi: *At-Tārikh* (1/214-215) but all the chains are *Da’if*.



We are not surprised, therefore, by the number of traditions that persons like Ibn 'Abbās, Abu Hurayrah, 'Āishah and Ibn Mas'ūd have narrated.

Abu Hurayrah ؓ for instance has five thousand, three hundred and seventy-four *Ahādith* to his credit. Ibn 'Umar ؓ narrated two thousand six hundred and thirty *Ahādith*.<sup>181</sup>

Another characteristic was that they greatly valued freedom and independence. They would not bend down to anyone except their leaders who commanded their respect by displaying the qualities that they approved of, such as chivalry, patience and forbearance.

Moreover, despite their worship of idols, they did not deny God's existence. The Qur'ān said:

﴿وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ﴾

*"When they are asked, 'Who created the heavens and the earth, and overpowered the sun and the moon?' Surely they will say, 'Allāh.'"*<sup>182</sup>

And:

﴿وَلَيْنَ سَأَلْتَهُم مَّنْ نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ﴾

*"If you asked them, 'Who sends down water from the heavens and quickens the earth after it was dead?' Surely, they will answer, 'Allāh.'"*<sup>183</sup>

Another advantage they had was that they spoke a single language: a language that was powerful and eloquent to magical limits. It was capable of communicating in the most precise manner ideas and concepts presented by Islam.

## Rest of the World

### The Jews

#### Religious Life

Both the Jewish and Christian religions subjected their revealed messages to alterations and interpolations.<sup>184</sup> In consequence, they lost the original spirit and never rose up to play a constructive role in the removal of the corruption they had come to fight.

Judaism, which, aside from the corruptions it brought to religious principles, claimed that it was a religion for the Jews alone. Although they believed in the Oneness of God—a blessing bestowed on them apart from others of the human race—they were heavily influenced by the beliefs and practices of the pagans among whom they lived, or were in their neighborhood, or who overcame them. Fair-minded Jewish scholars have accepted this historical fact. For example, the Jewish Encyclopedia tells us that the fact that the

<sup>184</sup> The Qur'ān has in several places mentioned the alteration and corruption of the previous revealed Scriptures. See in this regard the following books:

- (a) *The Bible, the Qur'ān and Modern Science* by Maurice Bucaille:
- (b) *The Struggle between Religion and Science* by Draper.
- (c) *At-Tawrah* by Dr. Mustafa Mahmud, Dar Al-'Awdah, Beirut, 1972.
- (d) *The Myth Personified in Jesus Christ*, by seven British theologians headed by Dr. John Heck, professor at the Divinity College, Birmingham.
- (e) *Majallatu Kulliyati Usulid-Din*, Imam Muhammad bin Sa'ud Islamic University, first volume, 1397/98, pp. 27-66.
- (f) *Ar-Raddus-Sahih 'Ala Man Baddala Dinal-Masih*, Ibn Taymiyyah.
- (g) *Al-Fasl fil-Milali wal-Ahwā' wan-Nihal*, Ibn Hazm, esp. vol. 1 and 2.
- (h) *Izhārul-Haq*, Rahmatullah Hindi.
- (i) *Al-'Aqā'idul-Wathaniyyatu fid-Diyānatin-Nasrāniyyati*, Muhammad Tanir.

<sup>181</sup> See Ibn Hazm: *Jawāmi'us-Sirah*, pp. 275-276.

<sup>182</sup> *Surat Al-'Ankabut*: 61.

<sup>183</sup> *Surat Al-'Ankabut*: 63.